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every problem of a general character with the requisite fulness. The book is so written as to be valuable to the lay student for whom it is primarily intended, and also useful to the specialist who will find here either strong support for his own view or an attack upon it with which he must reckon.

The Theory of Social Revolutions. By Brooks Adams. New York: Macmillan, 1913. Pp. vii+240. \$1.25.

A decidedly pessimistic study, this book draws a great deal of power and significance from its appeal to a large and varied assortment of historical facts which, *per se*, nobody can gainsay. We do not agree to the partly expressed and partly implied conclusion with which Mr. Adams brings his volume to a close, namely, that America is on the eve of a drastic revolutionary settlement of the social problem which is to follow in "the infinitely extended line of impressive precedents" (p. 229). Nevertheless, we think the book is well worth attention and study. Mr. Adams is a lawyer; and his treatment of the social problem loses no force through its formulation in terms which are, to a large degree, legal. His preoccupation with jurisprudence, however, leads him to overlook certain moral aspects of history which qualify his argument and his conclusions.

His theory, in brief, is that society is a mechanism which naturally proceeds through cataclysms of adjustment to the demands generated by successive periods of evolution. As each crisis approaches, the class which is actually in power fails to recognize that the environment has changed, and so it opposes the inevitable, with the result that a new class forcibly displaces it and rises to the top. "A ruling class," writes Mr. Adams, "is seldom conscious of its own decay, and most of the worst catastrophes of history have been caused by an obstinate resistance to change when resistance was no longer possible" (p. 133). In working up to the climax of his argument, he dwells with much vividness upon the French Revolution (pp. 137-202), emphasizing that the critical moment arrived when the Parliament of Paris, representing the ancient régime, declined to register the decree of tax reform written in the name of the king by Turgot, the bourgeois minister of finance. The nobility failed to perceive that the fulness of time had come; and so they lost their estates and their heads.

In spite of his attractive style, Mr. Adams' underlying hypothesis is purely mechanical; and his estimate of the situation today is thereby vitiated. He is unduly impressed by the resemblances between revolutionary France and contemporary America, and not sufficiently influenced by the differences. The French

peasantry and *bourgeoisie* were driven mad by the fact that France had no constitution through which the newer social forces could operate. America has a legal, constitutional outlet for her social awakening; and, besides, we possess a fund of conservative moral and religious force generated by our schools and churches, the like of which was absolutely non-existent in eighteenth-century France. But over and above these considerations, Mr. Adams' argument is marred by a glaring inconsistency which, of itself, is enough to falsify his conclusion. In his opening chapter, entitled "The Collapse of Capitalistic Government," he demonstrates, what every good observer knows, that the reign of unchecked capitalism in America is over. But in the concluding chapter, we find him speculating about the consequences destined to flow from the resistance of short-sighted capitalism to reform, as if our situation repeated that of France on the eve of the Revolution. Since the appearance of Mr. Adams' earlier book, *Civilization and Decay*, we have felt that he is a well informed and brilliant writer, whose judgment is not commensurate with his knowledge; and this impression is unchanged by the volume before us.

Old Testament Legends; Being Stories Out of Some of the Less-known Apocryphal Books of the Old Testament. By Mr. R. James. With 10 Illustrations by H. J. Ford. New York: Longmans, Green & Co., 1913. Pp. xxv+157. \$1.25.

This is a book for the boys and girls. It presents eight stories, chosen for their power to interest youth and for the sound sense that some of them, at least, inculcate either directly or indirectly. The translations are in some cases made by the author; in others, they are taken from standard editions of the various apocryphal books. A cleverly conceived preface furnishes the necessary viewpoint for the understanding of the stories. The collection is well fitted to arouse an interest in the Apocrypha and a desire for further knowledge of them.

Shall We Do without Jesus? By Arthur C. Hill. New York: Doran & Co., 1913. Pp. xii+304. \$1.50.

The author proceeds along a line of treatment which he conceives to be more effective than that of a merely technical defense of Christian doctrine. He opposes to the negative tendencies of our time a sane and healthful message at all points where doubt or sin or agnosticism grips the present age. He admits that the church of today faces a difficult situa-